

PASTORAL LETTER
OF THE
RT.REV.JOHN WALSH, D.D.
BISHOP OF LONDON,
TO THE
Clergy and Laity of the Diocese,
ON
CATHOLIC EDUCATION

LONDON, ONT.:
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PASTORAL LETTER

JOHN,—BY THE GRACE OF GOD, and the appointment of the Holy
See, Bishop of London.

*To the Clergy, Religious Communities, and Laity of our Diocese,
health and benediction in the Lord.*

DEARLY BELOVED BRETHREN,

Standing on the threshold of this new year of grace, we raise our supplications to the throne of divine mercy beseeching our heavenly Father to pour down His choicest blessings on you our faithful clergy and beloved flock, and to grant you abundantly all the graces and heavenly successors you stand in need of for time and eternity.

In wishing you from our inmost heart a happy New Year, we desire you to seek happiness there where alone it can be found here below, viz., in the service of God, in the observance of His commandments, and in the fulfilment of your religious duties. We have been created for happiness; free in everything else, we are not free in the pursuit of happiness, which we are necessitated to seek by a merciful provision of our Creator. But, alas, we too often look for it where it is not to be found. Like the summer bee, flying from flower to flower and not content with any, so do we unceasingly run from one created object to another, asking it in vain for that happiness for which we pant—for which our souls thirst in this desert life. As the shell on the sea shore cannot contain the waters of the boundless ocean, so neither can this world, nor anything in this world, satisfy the cravings of the

immortal soul, nor slake its burning thirst for that happiness for which it was created. "But do you join yourself unto eternity," said the Spirit of God to Saint Augustine, when wearied with vainly seeking happiness from the Creature, he sought it from the Creator. Do you join yourself unto eternity, and you shall become eternal and find rest. "I had turned myself to every creature," exclaims this great Saint, "and I asked them one by one 'art thou my God;' and the earth, and sea, and stars, and sun, and every creature with one voice replied, "He hath made us." And I turned at length to Thee, and found that Thou hast made us, Great God, for Thyself; that our hearts are not at rest until they repose in Thee." Riches, honors, pleasures, for which men strive and toil, pass away like fleeting time, and are at best but like dead sea fruits, fair to the eye, but ashes to the lips. We must, therefore, seek first the Kingdom of God and his justice, and in this search is to be found our true and only happiness here, and the guarantee of eternal happiness hereafter. To direct you in this all-important search, the Holy Church has been established by our blessed Redeemer, and commissioned to teach you all things whatsoever he hath commanded, to point out the duties you must fulfil, and the dangers and snares you must avoid, if you would save your imperishable souls which the Son of God has purchased with a great price. Amongst the urgent duties of the present day, for pastors and people, there is none more essential, none more vital than that of the Christian education of the rising generation. The question of Catholic education is, in fact, the great absorbing question of the present day for Catholics throughout the world, and on the manner in which it shall be solved, must depend the ruin or salvation of thousands, *posita est in ruinam aut resurrectionem multorum.* Hence we consider it our solemn duty to address you on this vital topic, which so intimately affects your dearest and most sacred interests, as well as those of your children; and we are confident that our instructions and directions thereon will be received with filial

docility and obedience that ever distinguish the true and faithful children of the Holy Church.

IMPORTANCE OF CATHOLIC EDUCATION.

At the outset it may be well to bear in mind certain elementary principles of our holy faith. The end and object of our existence is to know and serve God here on earth, and afterwards, to love and enjoy Him in heaven.

“Man,” says Saint Ignatius, “has been created that he may praise the Lord his God, and show Him reverence, and serve Him, and by means of this save his soul.” This is the one thing necessary; this was the sole design of the most holy Trinity in creating us. It is for this end we are preserved in existence by the constant action of God, and for this also we have been redeemed by the precious blood of Jesus Christ, shed on the tree of the Cross. Hence we must strive to enter in by the narrow gate, and must work out our salvation with fear and trembling. We must seek first the Kingdom of God and His justice. We have not then been created for the purpose of accumulating wealth, of pursuing earthly pleasures, or of making ourselves a name, but principally for the end and object of serving God in purity and holiness of life, and of thereby reaching our last end, which is the enjoyment of God in the Kingdom of His eternal happiness. Let us give ear to the oracles of God. “It is written thou shalt adore the Lord thy God, and serve Him alone.”—Matt. 4th c., 10th v. “What doth it profit a man to gain the whole world, if he loseth his own soul, or what exchange shall a man make for his soul.”—(Matt., 16th c., 26th v.) Hence we are told by truth itself to “fear God and keep His commandments, for in this does every man and the whole man consist.”—(Eccles., 12th c., 13th v.)

This then being the purpose of God in our creation and redemption, it is manifest that our whole life should be a preparation for it; and if, as Saint Paul says, whether we eat or drink, or whatever else we do, we should do all for the glory of

*not by works but any
man stand a loss*

God ; if, according to this inspired Apostle, our whole life and all its actions, even the most ordinary and trivial, should be influenced and motived by this one dominant idea of serving God and saving our souls, for how much greater reason should the education of youth, the formation of its character, the bent and tendency of its fresh young life, be directed to this great purpose.

If we bear in mind this momentous and cardinal truth, we shall see at a glance the vast importance, the evident necessity of a sound Catholic education for the rising generation. It is true that our children must be fitted for the part they will have to play on this world's theatre, and for this end they need and should obtain such a mental culture as may be necessary or useful for them. The Church knows quite as well as the greatest worldling, that those children are destined for a variety of pursuits in life, and she is sensible that they must qualify themselves by the cultivation of their intellectual faculties, in order to discharge competently the duties that will be assigned them ; but instead of that being the principal object of their creation, she persuades them that all those are merely secondary objects, which, of course, must be attended to in their short journey through life, but must at the same time be made subservient to the great object of their salvation.

"Tis Education forms the youthful mind;
Just as the twig is bent, the tree's inclined."

Hence the Church wishes that religion shall be the tutelary-spirit in the school-house ; that it shall knead and mould the plastic character of our children ; that it shall shed its blessed radiance, its transfiguring power, on their young minds, and consecrate them by the baptism of holy faith, so that during their school-days their innocence and purity, tender and delicate as the flowers of Spring, may be sheltered from all stain and blight ; and their uncertain and timid footsteps may be directed to the path of rectitude, of virtue, and of religious principle which leads to Christian manhood, and honorable old

age, and conducts to a blessed immortality. This is the theory of education held by the Church, and she is satisfied with none other. Whilst she encourages and patronizes secular education to its utmost extent, she demands that it shall be blessed, controlled, and informed by the saving influence of religion. She demands that the secular sciences shall hold their subordinate places, and that religion should, like the sun, be the orb around which they should as satellites revolve, and from which they should borrow an additional light and beauty. Than this demand, what can be more reasonable, more just, or better calculated to promote the true interests of mankind? "All men," says the Imitation of Christ, "naturally desire to know, but what doth Knowledge avail, without the fear of God? Indeed, an humble husbandman that serveth God is better than a proud philosopher, who, neglecting himself, considers the course of the heavens. If I should know all things that are in the world, and should not be in charity, what helps would it be to me in the sight of God, who will judge me by my deeds?" This is an old-fashioned doctrine, and not much in harmony with the spirit of the age; but it is, nevertheless, true, and the expression of that wisdom that cometh from above. *very good*

Education then, to deserve the name, must be religious. "Letters without virtue," said Shakspeare, "are like pearls on a dunghill." Education must have for an object the culture of the whole being, and not merely of the intellectual faculty. The intellect is not the only faculty of the soul; it is but one amongst many. Nor does it play a chief part in human actions. The will is also a faculty of the soul, and one that sways the multitude; it is the mighty lever that moves the masses of mankind, and is a potent instrument of good or evil, according as it is framed. Education then, to be complete, must embrace the culture of our moral and religious as well as intellectual natures; and this is but saying that religion must form the basis of education; that the latter must be the handmaid of the former; education sharpening the intellect; religion illuminat-

ing the whole firmament of the mind with a light caught from the eternal world, purifying and elevating the will, and directing the heart, with the mighty power of its affections towards the good and the beautiful. Hence, religious truths should be interwoven, like threads of gold, with every system of education, and should be inserted in it like precious gems, gleaming and sparkling with a heavenly brightness. In every stage of life, the great cardinal truths of Christianity should flame out upon us like beacons to the mariner on the dark sea; for a greater reason this should be the case in our young days. The child when brought to school is not only an ignorant being, but it is also a being inclined to evil. How important, therefore, that this being should be not only enlightened, but also turned away from the downward tendency to vice. How important when the young mind is plastic and receptive, when it is wax to receive, and marble to retain, religious principles should be allowed to make deep impressions, never to be effaced. It is true the shibboleth of the age is the maxim, "knowledge is power," and this is so much insisted on, that it would seem to imply that there is no other power. It is not denied that knowledge is power, but it is not the only one. Hunger is also a power, and so is fanaticism, and so, also, is affection. But the greatest and the most beneficial power of all is the religion of the Crucified, which has triumphed over the powers of earth and hell. This is the power which triumphs over our base passions, which enables us to resist evil inclinations, which breathes hope into the despairing, which consoles in deep sorrow, which wipes the tear from the eye of grief, which staunches the wounds of the afflicted heart, walks with us like an angel of light through the darksome journey of time, sustains us amid the perils and bitter trials of life, assists at our death-bed like the angel of consolation at the agony of our Saviour, fans with its heavenly wings the heat of our dying hour, and wafts the liberated soul to its eternal home. This is the power which should take precedence of all others—in the school-room first,

and then on the stage of mature life. This, says St. John, is the victory which overcometh the world, our faith. (1st Epistle, 5 c., 4 v.)

The duty of inculcating religion must be exercised in the school-room, and not relegated to the parents, wearied with their day's hard work, and perhaps unable or unwilling to fulfil it. This duty must not be confined to Sunday, for the impressions made during that day are too easily effaced during the subsequent week. The blessed influence of religion must permeate and illumine all the days of youth, as the sun, pouring its radiance through the storied window of some ancient cathedral, shows, in glorious colors, the images of Christ and His saints, that else would have remained dim or invisible. "It is good for a man when he hath borne the yoke from his youth," (Lamen. 3 c., 27 v.)—the yoke of Christian education, which is that which Christ desires us to take up, adding that "His yoke is sweet, and his burden light." (Matt. 11 c., 29-30 v.) "A young man, according to his way, even when he is old, he will not depart from it," (Prov. 26 c., 6 v.,) and when, in the Christian school, the child is made to remember his Creator, he is not likely to forget Him in his maturer years.

EDUCATION IMPARTED IN THE COMMON SCHOOLS NOT RELIGIOUS.

The education taught in the common schools of Ontario is not truly religious or Christian. It is true that it is asserted that religion is not ignored in these schools, since Christian morality is inculcated and the Bible is read therein; although, of course, the distinctive doctrines of each Christian denomination are not, and cannot be taught in them. But we hold that religion without dogma is not Christianity, and that the flowers of Christian morality and virtue can only flourish and bloom under the shelter of the well-defined doctrines of Christ. Christian morality cannot be taught without a knowledge of Christ, and that again necessarily involves a knowledge of His person, His history, His teaching, His commandments, and His Church; it involves, in other words, Christianity in its entire-

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the hope of many pure souls will according to
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Am. Unitarian
Am. Universalist

ty and completeness. In what schools soever then the distinctive doctrines of our holy religion are not taught, Christian morality cannot be taught; and when Christian morality is not taught, the heart, and conscience, and will of the young are like a neglected field overgrown with rank and poisonous weeds. The morality inculcated in common schools must necessarily be based on the assumption that all Christian denominations are equally good, an assumption which of course is utterly untrue, and must necessarily result in religious indifferentism.* The Bible may be read in these schools, but though "all scripture inspired of God is profitable to teach, to reprove, to correct, to instruct unto justice,"—Tim. 2nd v., 3rd c., it is only so when interpreted by the infallible Church of Christ, to whom belong the Scriptures and the true meaning thereof; for, if interpreted by fallible private judgment, it may be "wrested to the eternal ruin and perdition of its readers,"—(Peter, 2nd ep., 3rd c., 16 v.) and is sure to beget innumerable jarring and discordant sects, speaking a very Babel of tongues, tearing into shreds the seamless garment of Christ, and by their wranglings and contentions bringing Christianity itself into contempt.

"It is not," says Demaistre, "the reading of the Scripture, but the teaching of it by infallible authority that is useful; the gentle dove," he continues, "taking the grain in its bill, breaking it in parts, and then distributing it to its young, is a natural image of the Church explaining the true meaning of the written word to her children. Read without notes and an authoritative explanation, the holy Scripture may prove a deadly poison." The Catholic Church considers the reading of Scripture

* The morality inculcated in common schools, if these schools be impartial to all sects, must be based on the assumption that all Christian sects are equally good. But we hold that, with justice to all Christian sects, it is impossible that the education imparted in common schools could be religious, for, as the London *Times* has lately said, "If education is to be religious at all, it must be at variance with the teaching of some denominations." The mere choice of a version of Scripture is enough to make the school sectarian.

None and the Bible cannot

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by children as an inadequate means of imparting to them a religious instruction, and as a usage whereby the word of God is exposed to irreverence, and the young in danger of misunderstanding its meaning, and of thereby receiving impressions most injurious to the salvation of their souls.

There is another consideration to be added here: it is the baneful impressions that may be made on the young mind by non-Catholic teachers. The child is naturally disposed to respect the teacher, to look up to him as the embodiment of wisdom and a prodigy of learning, and to consider his words as oracular utterances, not to be questioned for a moment. It is easy then to see what fatal, and perhaps lasting impressions may be made on pupils by a casual expression, a suggestive hint, a sneer at Popish practices, a general tone of contempt for Catholic usages, indulged in by a teacher who is not a Catholic. We ourselves have heard on good authority that in a certain common school in this Diocese, which several Catholic children attended, the teacher asked in a loud voice:—“Who bow down before images and adore them?” and the answer of course was “the Papists!”

Hence the Bishops of Canada, in the first Provincial Synod of Quebec assembled, decreed as follows:—Mixed schools, in which the children of the faithful, promiscuously mix with the children of non-Catholics, are taught none, or a false religion, —we adjudge entirely dangerous, as being calculated to beget that plague of impiety commonly called indifferentism. Wherefore we earnestly exhort the pastors of souls to do all in their power to prevent Catholic children from attending them. But if, in some localities, in which no Catholic schools exist, Catholic children are obliged to attend the mixed schools, let pastors and parents take great care lest such children insensibly imbibe the poison of error, should suffer the loss of their faith and of their purity.”

Common schools, therefore, are not such as Catholic parents can, in conscience and in justice to their children, patronize or

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encourage ; and we hereby declare that Catholic parents cannot, in conscience send their children to such schools, save in the absence of Catholic schools, and even then both pastors and parents, in the words of the above-cited decree, must take the greatest care lest the children sent to such schools should suffer the loss of their faith and of their purity.

SAD EFFECTS OF EDUCATION DIVORCED FROM RELIGION.

Unchristian education is the very well-head of the impure waters of impiety and unbelief that deluge this century. And how can it be otherwise ? The stream that flows from an impure fountain must be itself impure ; the education that ignores the eternal world, and the sacred truths revealed by God and taught by his own true church, may sharpen the intellect and quicken the mental powers, but it will leave the heart a moral wilderness, and must of necessity generate religious indifferentism and unbelief.

“ From the heart,” says our blessed Lord, “ Come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies,” Matt. 15 c., 19 v. It follows, therefore, that the education which does not cultivate the heart nor attempt to purify its affections or to cleanse and sweeten its desires, must needs leave open the sluices to the impure tide of all the evils that curse this miserable world. What Christian man can contemplate without a shudder the terrible picture of indifferentism, infidelity, and even hatred of Christianity, which is now exhibited both in Europe and America ? The appalling crimes of the Paris Commune that made the world shudder with horror, the smoking ruins of the noblest and proudest erections of that beautiful city, the blood and wounds of the martyred hostages attest to what blood-thirsty savages, to what ferocious wild beasts, unchristian and godless education may reduce men made in the image of God. If European society is honey-combed with infidel and anti-social principles that are fast sapping the foundations on which law, order and religion repose; if it is fast crumbling unto ruin and

chaos ; if it beholds the modern intellect and will in mad revolt from Christ and His blessed religion ; if it shudders with fear as it sees the gathering clouds of the wild passions of the multitude obscuring the whole firmament, and ready to burst in thunder and destructive floods on its devoted head, it may thank its unchristian schools that shut their doors against the Lord and against His Christ. Divine Wisdom hath said, " by what things a man sinneth, by the same also he is punished." (Wis., 11c. 17v.)

Nor if we turn our eyes to our American continent is the spectacle that meets them more cheering and encouraging. Hear what the American Bishops, assembled in Council in Baltimore in 1866, had to say on the sad effects as regards Catholics produced by the common schools of that country :—

" The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. Such is the nature of the system of teaching therein employed that it is not possible to prevent young Catholics from incurring through its influence danger to their Faith and morals, nor can we ascribe to any other cause that destructive spirit of indifference which has made, and is now making such rapid strides in this country, and that corruption of morals which we have to deplore, even in those of tender years. Familiar intercourse with those of false religions, or of no religion ; the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its Saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that, through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire.

But Catholic Bishops are not the only witnesses to the terrible consequences that flow from attendance at these godless schools. The December number of the *American Educational Monthly*, a magazine published in New York, and a stout defender of secular education, thus plainly stated :— " It is well to repeat here what was said in the beginning : that knowledge is not virtue itself, but only the hand-maid of virtue. This is the lesson of Connecticut statistics—a State having a first-class university as well as the usual network of common schools : in every nine and seven-tenths marriages,

there is sure to be one divorcee. Ohio, which has no university comparable to Yale, and whose common schools are presumably no better than Connecticut's, has but one divorce in twenty-four marriages, in a much larger population. There are graduates of common schools who make it their business to procure divorces by observing prescribed forms, yet without the knowledge of one or the other of the parties—contrary to the spirit of the law."

"Professor Agassiz," says a late Boston paper, "has recently given a portion of his valuable time to the investigation of the social evil, its causes, and its growth, and the result has filled him with dismay. To his surprise, a large number of the unfortunates who lead a life of sin and shame, traced their fall to influences that surrounded them in public schools." There can be no doubt the same state of morals exists in other cities of the Union, and may be traced to the same cause. The fact is that godless education is fast de-christianizing American society, and is reducing it to a state in which it but too well answers to the description given by St. Paul of those who, in his day, banished God from education:—"And as they liked not," says the Apostle (Rom. 1 c., 28 v.) "to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient, being filled with all iniquity, malice, fornication; proud, haughty inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy, &c., &c. The picture is too faithful, but it certainly is not flattering. Can Catholic parents contemplate it without a shudder? and ought they not make every sacrifice to support and encourage our separate schools, in which their children are taught the principles of that faith, without which it is impossible to please God, (Heb. c. 11,) whilst they at the same time receive a sound Catholic education. It may be said that the common schools of Ontario have not yet produced the terrible moral evils above referred to; but it may be replied that the seed has been too recently

sown, and that the religious impressions and Christian traditions brought from the British Isles, where, until lately, the denominational system of education prevailed, are as yet too strong in the land. But wait a while ; like causes beget like effects. Wait until the tree grows up to maturity, and then you will see with sorrow what a crop of Dead-Sea apples it shall bring forth. A bad tree cannot bring forth good fruit, and every non-denominational system of education is radically bad, and is the canker-worm that is eating at the very heart of modern society.

TEACHING OF OUR HOLY FATHER, PIUS IX, ON THIS SUBJECT.

In view of the evils produced by unchristian education, it is not to be wondered at that the Church, the spouse of Him who so tenderly loved children, and who pronounced a woe against all who should scandalize them, should be deeply concerned about their spiritual welfare, should labor to shelter them, like precious flowers from the blight of unbelief and bad example ; should take them up in her arms—those tender lambs of the fold, and place them in safe pasturages, and by the pure and living springs of Catholic doctrines and virtues. The Church prizes education, and is the mother of Christian civilization, but she brands with her anathemas godless education, which destroys the souls of so many children. She says, with St. Augustine, “unhappy the man who knows all things else but does not know Thee, O God ; but happy he who knows Thee, even if he should be ignorant of all else. He who knows Thee is happy, if, in knowing Thee, he glorify Thee, and give Thee thanks, and be not puffed up in his own thoughts.” Hence the education that would prove a stumbling-block to the child’s salvation, even if it should procure him all wordly profits, she must utterly disapprove. “The Church,” says John Henry Newman, “regards this world and all that is in it as a mere shade, as dust and ashes, compared with the value of one single soul. She holds that it were better for the sun and moon to drop from heaven, for the earth to fail, and for

all the many millions who are on it to die of starvation in extremest agony, as far as temporal affliction goes, *than that one soul should be lost.*" Directed and animated by this principle, our holy Father, Pope Pius IX, has declared in the famous Syllabus, that Catholics cannot "approve of a system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things; and only, or at least primarily the ends of earthly social life." (Syllabus, prop. 48.)

Our holy Father has also, in writing to the Archbishop of Freiburg, in Germany, laid down the Catholic doctrine on this subject in the following plain and emphatic statement:—

"It is not wonderful that these unhappy efforts [to spread irreligious and revolutionary principles] should be directed chiefly to corrupt the training and education of youth; and there is no doubt that the greatest injury is inflicted on society when the directing authority and salutary power of the Church are withdrawn from public and private education, on which the happiness of the Church and of the commonwealth depends so much. For thus society is, little by little, deprived of that truly Christian spirit which alone can permanently secure the foundation of peace and public order, and promote and direct the true and useful progress of civilization, and give man those helps which are necessary for him in order to attain after this life his last end hereafter—eternal happiness. And in truth a system of teaching which not only is limited to the knowledge of natural things, and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God, must necessarily be guided by the spirit of error and lies; and education, which without the aid of the Christian doctrine and its salutary moral precepts, instructs the minds and moulds the tender heart of youth, which is so prone to evil, must infallibly produce a generation which will have no guide but its own wicked passions and wild conceits, and which will be a source of the greatest misfortune to the commonwealth and to their own families. But if this detestable system of education, so far removed from Catholic Faith and ecclesiastical authority, becomes a source of evils both to individuals and to society, when it is employed in the higher teaching, and in schools frequented by the better class, who does not see that the same system will give rise to still greater evils if it be introduced into primary schools? For it is in these schools, above all, that the children of the people ought to be carefully taught from their tender years the mysteries and precepts of our holy religion, and to be trained with diligence to piety, good morals, religion, and civilization. In such schools religious teaching ought to have so leading a place in all that concerns education and instruction that whatever else the children may learn should appear subsidiary to it. The young, therefore, are exposed to the greatest perils whenever, in the schools, education is not closely united with religious teaching. Wherefore, since primary schools are established chiefly to give the people a religious education,

and to lead them to piety and Christian morality, they have justly attracted to themselves, in a greater degree than other educational institutions, all the care, solicitude, and vigilance of the Church. The design of withdrawing primary schools from the control of the Church, and the exertions made to carry this design into effect, are therefore inspired by a spirit of hostility towards her, and by the desire of extinguishing among the people the divine light of our holy Faith. The Church which has founded these schools has ever regarded them with the greatest care and interest, and looked upon them as the chief object of her ecclesiastical authority and government, and whatsoever removed them from her inflicted serious injury both on her and on the schools. Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her Divine Author, and to be false to the charge she has received from God of guiding all men to salvation; and in whatever country this pernicious design of removing the schools from the ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their Faith, there the Church would be in duty bound not only to use her best efforts, and to employ every means to secure for them the necessary Christian education and instruction, but, moreover, would feel herself obliged to warn all the Faithful, and to declare that no one can in conscience frequent such schools as being adverse to the Catholic Church."

OUR DUTY AS CATHOLICS AND PARENTS.

In the face of these solemn utterances of the infallible head of the Church, and of our own Canadian hierarchy, whose words we have already quoted, no Catholic can, conscientiously, patronize the common or "mixed" schools, so long as he has Catholic schools in which to educate his children. We are bound to obey the Church in this vital matter; "He that will not hear the Church," says Christ, "let him be unto thee a heathen and a publican,—(Matt. 17c., 18v.)" "He who heareth you, heareth me, he who despiseth you, despiseth me." (Luke 10c., 16v.) "Obey your prelates and be subject to them," says St. Paul, "For they watch as being to render an account of your souls,"—(Heb. 13c., 17v.) Listen then to the voice of this divine guide, and follow her directions, "Whosoever shall do so, peace on them and mercy, and upon the Israel of God,"—(Gall. 6c., 16v.)

You have hitherto done wonders—you and our faithful clergy—to establish separate schools, and to encourage and support them. Let us exhort you to persevere in this great and

good work ; by doing so you will bring blessings innumerable upon yourselves and the children committed to your care. The separate school law is sadly defective in many respects, and throws serious obstacles in the way of the success of our separate schools ; but still we must bear in mind the old adage, that a " half-loaf is better than no bread," and should try to supply by our zeal and spirit of sacrifice and unanimity the defects of the law.

Labor, earnestness and devotion will overcome all obstacles, and the seeds which we sow in this matter of Catholic education, amid so much toil and so many harassing difficulties, will be sure to produce a rich harvest of blessings here, and of unending joys hereafter. "They who sow in tears, shall reap in joy." (Psalm 125). It will be the duty of our beloved clergy, who have already made so many sacrifices in the sacred cause of Catholic education, to see that the separate schools are as efficient as possible. Let them take care that the teachers are persons of good characters and blameless lives ; that the Catechism is regularly and carefully taught, and the secular education as thorough and satisfactory as may be required. It is by union of priests and parents, both being animated by a sense of their solemn duty, that this sacred cause, so dear to our hearts, can be made to prosper. Both pastors and parents are strictly bound, each in their respective spheres, to labor for the salvation of the little ones of Christ, and to bring them up in the fear and love of God. Failing in this paramount duty, they will incur a dreadful responsibility before God and His holy Church ; they will deserve the woes that Christ pronounces against those who scandalize His little ones, and the blood of the lost children will be required at their hands. (Ezekiel 3 c., 18 v.)

Reflect on this, Christian parents ! At the last day it will not be asked of you, if you left your children wealthy, if you procured for them honors and rich possessions, if you provided them with a brilliant secular education, if you taught them the

art of making money, or the like ; but the great question will be, "What has become of their souls?" The enormity of the sin of neglecting the Christian education of children is equalled in Scripture to that of denying the faith itself: "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5 c., 8v.) And if our blessed Lord will on the last dread-accounting day deny before His father and before His angels those who deny Him, what will He do to those who are worse than infidels, who are declared to be worse than those who deny Him, in that they neglected the Christian education of their children? It was the strong conviction of their solemn duty in this regard—a conviction that burned with the fire of faith in their souls, which urged our forefathers to sacrifice all that was dear to them on earth—liberty, property, and often life itself, rather than fail in their duty of handing down the faith, pure and undefiled, to their children. This is the precious legacy we have received from them—a legacy endeared to us by their sufferings and tears; and we shall be recreant to our duty as Christians, and base and degenerate as their children, if we make not every sacrifice to pass down this treasure, pure as gold that is fire-tried, to our descendants.

Thus, honor, conscience, faith, the example of our forefathers, the voice of our holy Church, and the commands of God—all considerations of our honor as men, and of our duty as Catholics, call upon us to be faithful to our trust as Catholic parents, to support and encourage our separate schools, and our Catholic colleges and convents. By doing so we shall plant the faith deep in this Western soil, we shall leave behind us a legacy of great price, more precious far than all the riches of earth, and we "shall lay up to ourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal." (Matt. 6 c., 19 v.) "They that instruct many to justice shall shine as stars for all eternity." (Dan. 12 c., 3 v.)

PAROCHIAL LIBRARIES.

The education imparted in the separate schools, Catholic colleges and convents should be continued and improved by good parochial libraries, stored with Catholic literature. It is not on bread alone that man lives, his mind requires food as well as his body, and if he cannot find sound mental food, he will seek that which is unwholesome and poisonous. This is an age of extraordinary mental activity, and in this intellectual activity we should have our share; but we must take care that whilst cultivating the mind we be not seduced to eat of the forbidden tree of the knowledge of evil. It was the mortal taste of this forbidden tree that "brought death unto the world and all our woes," and it still continues to send forth on society as from a poisoned fountain a torrent of impiety, irreligion and immorality. The anti-Catholic literature that floods this Continent is a peculiar danger for our people. Newspapers, magazines, and other periodicals and novels are all impregnated with the spirit of hostility to Catholic faith and practices; and as the constant drop wears the stone, so the habitual reading of such literature blights the freshness of the faith, dulls the moral sense and fills the mind with views and principles that are in direct conflict with the principles and practices of the Catholic Church. Hence you will sometimes meet with men who can listen with composure to bitter calumnies uttered against their spiritual mother, who hold in theory the faith, but who dislike, if they do not positively disapprove of its time-honored practices, simply because they are reviled at by Protestants, men in fine whose sympathies are not with us, and whose hearts have grown cold towards the Church in her labors, and towards the Holy Father in his great but unmerited afflictions. And why this sad fact? Simply because men will read anti-Catholic literature, and will not open a Catholic book which would act as an antidote to the poison. You cannot long breathe pestilential atmosphere with impunity, nor can you walk in the summer sun without being tanned. The virtue of purity may be de-

troyed by the perusal of immoral books, and so the virtue of faith may be weakened and ultimately destroyed by the reading of anti-Catholic literature. As we are situated here, pretty much as our co-religionists are situated in England, the remarks of the illustrious Archbishop Manning on this head will be to the point here:—"We live," says the Archbishop, "in a country which for three hundred years has been pervaded by a spirit of opposition to the Catholic Church. Everything round about us is full of antagonism to the Faith. The whole literature of this country is written by those who, sometimes unconsciously, sometimes consciously, assume an attitude of hostility to it. I say sometimes unconsciously, because, being born in that state, they often do so without being aware that they have received an heir-loom of false principles and of false histories respecting the Holy Catholic Church. Without knowing it, they are perpetually incorporating them with what they write; so that the greater part of the literature of this country, which is in the hands of us all, contains a systematic contradiction of that which we believe. The newspapers which fill the whole country day by day, are animated by a spirit which is against us; and they are filled by details and narratives, and correspondence, and they must forgive me if I say, fables, fictions, fabrications, absurdities—anything that can pander to the morbid appetite, to the craving for scandals against Catholic institutions, against Catholic priests, against Catholic nuns. The other day we read attacks against certain nuns in Paris, which, for studied but transparent falsehood, were worthy of the commission of Henry VIII. How is it possible that Catholics can read these things day by day, and their eyes, and imaginations, and hearts receive insensibly no stain from them? They who walk in the sun cannot help being tanned. You go to and fro in the midst of all this literature and all these daily calumnies, you breathe this atmosphere charged with untruths—how is it possible that you should be unaffected by them? Do we not hear Catholics say:—"Am I to believe this?" "Can

I contradict it?" "If it be not contradicted, there must be some truth in it." Little by little it gets into the minds of men with, "I suppose, then, it cannot be denied;" "Where there is smoke there is fire." In this way falsehoods are insinuated. They are either never contradicted, or the contradiction is never published, or if published, hardly seen. The slander has done its work, and the stain remains."

And again :

Let them never have a hand

"There is little mortification of the intellect; the intellect ranges without check and without limit; men read every book that comes to hand, every newspaper they find on the table. They do not ask whether it is for the Faith, or against the Faith; is it heretical, or is it sound; is it pure, or is it impure. They begin without discrimination; they read on without fear; they find the book to be heretical, erroneous, scandalous, licentious, and yet they do not burn it; they do not even put it down. The Catholic Church strictly and wisely prohibits the reading of any books that are written by those who have fallen from the Faith, or teach a false doctrine, or impugn the Faith, or defend errors. And that for this plain and sound reason: the Church knows very well that it is not one in a thousand who is able to unravel the subtlety of infidel objections."

In view of these dreadful ravages caused by an immoral and unchristian literature, we most earnestly warn our flock away from such poisonous pastures, and we declare to them that they cannot in conscience read books that are dangerous to their faith and morals, as they are forbidden to do so by the divine and ecclesiastical law. We earnestly exhort our beloved clergy to establish in their respective missions parochial libraries, so as to place within reach of their people good Catholic books which will explain and vindicate the doctrines of our Holy Church, and refute objections against them, which will serve to improve the heart whilst imparting useful instruction to the mind. We must encourage Catholic literature; we must oppose the attacks of falsehood and immorality by the arms of

*How can this be accomplished without
a knowledge of the falsehood or error
which necessarily implies a reading or hearing
thereof*

truth and purity, and this we can do by the establishment of parochial libraries. Good books are so many effective preachers of truth and sound morality. They instruct and edify; they entertain and improve; they elevate and refine the taste, and contribute to a pure and healthy tone of mind. In a country like this, in which many families live far from Church, and are unable to assist at mass and hear a sermon every Sunday, the circulation of good books would seem to be a positive duty if not a necessity. Our clergy should also encourage their people to take well-conducted Catholic newspapers. As it is numbers of families take cheap weekly newspapers, which, whilst they do not contain a single friendly word towards the Catholic Church, are stuffed with gushing accounts of "tea-meetings," "socials," "Bible meetings," *et hoc genus omne*. By the perusal of such papers, some lose the very language of Catholicism, and adopt that of the conventicle. Thus you will hear some people say that they are going to "prayers" or to "meeting" when they mean that they are going to assist at the holy sacrifice of the Mass. It is easy to see what injury all this is calculated to inflict, for inaccuracy of language in such matters logically begets a confusion and inaccuracy of ideas, and destroys the correct notions which should be entertained of Catholic doctrines. Our people, we repeat, should take good Catholic newspapers which will bring them into more direct relationship with the Catholic world, which will tell them what their brethren in this and other lands are doing for the triumph of truth and the promotion of Catholic interests, and will thus make them take a lively interest in the work and labors and trials of the world-wide church of which they are members, and which, in fine, will take them as it were out of their isolation and solitude in the remote townships and back-woods of the country, and make them partake of the great current of Catholic life. The Catholic press has a great and glorious mission to fulfil in this country and it should be encouraged and fostered by all who have the sacred interests of the Church at heart.

*Catholics will take non-Catholic
newspapers because cheaper and contains
more information*

If we have drawn out this Pastoral to so great a length, the vital importance of the subject treated must plead our justification. We have endeavoured to point out the importance of Catholic education, and the dangers that result from an unchristian education. We have shown that the education imparted in the common schools of Ontario cannot be religious, for the simple reason that it cannot, in justice to all sects, be denominational. We have pointed out the duty of our clergy and of our Catholic parents on this subject, and we earnestly exhort them to be faithful to it. To insure the efficient working of our separate school system:—We, having invoked the holy name of God, deem it our duty to ordain as follows:—

ART. I.—No Catholic parent, living within the legal limits of a separate school, shall send his children to mixed or common schools, they being adjudged by the Canadian hierarchy as dangerous to faith and morals. Should any Catholic parent unfortunately persist in violating this ordinance, he shall be refused the holy Sacraments until such time as he shall consent to obey the Church in this matter.

ART. II.—Every Catholic rate-payer living within the legal limits of a separate school, shall pay his school taxes to said school under a penalty of being refused the holy Sacraments. If for grave and special reasons, exemptions should be claimed from these ordinances, let the pastor, and, if necessary, the Bishop be consulted, and their directions followed:

We hereby renew the following wise ordinances of our predecessor:—

ART. I.—In every school section whose trustees are Catholics, no other than a practical Catholic shall be chosen to fulfil the duties of a teacher, whether male or female.

ART. II.—The school trustees are to consult their respective Pastors, in regard to the appointment or dismissal of the said teachers, as well as in all that concerns the general good of the Parochial Schools.

ART. III.—In case of a dissent between the Pastor and the Trustees in this matter, recourse shall be had to the Bishop, who, after hearing both sides, will give a decision which shall be final.

ART. IV.—Inasmuch as any school established and maintained in opposition to these rules, can no longer be considered as Catholic; the Pastor, after consulting the Bishop, will forbid parents to support said schools, or to send their children thither.

“ For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame—if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned and received, and heard, and seen, these do ye, and the Lord of Peace shall be with you.” (Phil., c. iv., v. 8—9.)

May the peace and blessing of Almighty God, Father, Son, and Holy Ghost, descend upon you and abide with you forever.

This pastoral shall be read on Sundays in all the Churches and religious communities of the Diocese, as soon after its reception as may be convenient.

Given at our Episcopal residence, London, on New Year's day, the feast of the Circumcision of our Lord, A.D. 1872, under our hand and seal, and the counter signature of our Secretary.

†JOHN, *Bishop of London.*

[L. S.]

By order of his Lordship.

NICHOLAS GAHAS, *Sec.*